1: Childs M-5 (1924-1940) 1949 FP13 Mbundu FP18

PLATE XIV

887
142

Photo. M. W. Smith

b. Old age

854

Photo. R. S. Webb

a. Woman (educated) carrying baby (*ohu vehka*)

[Facing p. 155]

197 v. Two significant tones on radicals; no tonal alternance on nominal suffixes. In this Umbundu resembles the Lunda-Luena languages."(1)

Childs(2) classifies Umbundu with the Ambo-Herero group as belonging to the Western Province of Southern Bantu. He suggests(3) that the similarity of Umbundu to the Ngangela languages is due to the dominating influence of the Umbundu spoken in Viye (where the racial stock had a greater Ngangela element) over that spoken in other regions. This dominating influence may be explained by the relatively large number of missions in the Viye region, and presumably also by the activities of Viye traders.(4)

197 177

Dialectal differences in Umbundu speech are very small. There are certain noticeable differences between "up-country" and "down-country", roughly divided by the Keve and Kunene rivers. Each of the outlying regions has its own peculiarities, often due to foreign influences.(5)

It has been mentioned above that while the homeland of the Ovimbundu is in the Benguella Highland, the use of the Umbundu language is now more widespread. The Nganda and the Hanya tribes are increasingly using it, and the mixed populations of the coastal towns of Lobito, Katumbela and Benguella use it almost exclusively. It is also spoken in Nova Redondo, in Mossamedes, and along the Benguella Railway. This process of "Umbundu-ization" does not seem however to be taking place in Cipala, Sela, or Musende, in spite of the long period during which they owned the king of Bailundu as their overlord.(6)

PHYSICAL APPEARANCE AND DRESS

142 Among the Ovimbundu two main physical types are distinguished by some writers:(7) one is of brown skin colour and slender build, the other a shorter, darker type with more facial hair. No correlation of these types with chiefly families on the one hand and commoners on the other has been recorded. Hambly(8) gives several good illustrations of physical types among the Ovimbundu, and contrasts them with those found among neighbouring tribes.

301 304 291 The Ovimbundu retain distinctive styles of dress, ornament, tooth mutilation (a V-shaped notch in the upper incisors), scarification and hair-dressing. Women are dressed in trade cloth: unmarried girls wear one piece of cloth which hangs from the armpits to the knees, while a married woman drapes herself with two pieces of cloth, a skirt hanging from her girdle, and an upper piece so folded as to hold her baby tightly on her back. Certain cloth designs are considered appropriate for girls, others only for older women. Men now dress usually in European fashion.

(1) This linguistic note has been written by C.M.N. White.
(2) Op.cit., p.169. (3) p.190, fn.2.
(4) See above, pp.8-9.
(5) Childs op.cit., p.190, fn.2. See also Kalukembe, p.7 above.
(6) Childs, op.cit., pp.11, 179-80.
(7) See Hambly 1934, p.128; Cashmore 1944, p.36.
(8) Op.cit., plates XLIX-LIV.

IV. PHYSICAL APPEARANCE

142 Among the Ovimbundu there are two main physical types. One of these is of brown skin color and slender build. In this type the calves and thighs are poorly developed, and the chest girth is slender in keeping with the general development. In general the physical 144 characteristics are distinctly different from those of a typical West African Negro as represented by the Kru and the Ibo tribes.

The Ovimbundu are Bantu Negroes who possibly result from a crossing of Hamites and true Negroes, a hypothesis which would account for both the light-colored slim type and the shorter, darker, more sturdy type. But E. Torday (Herbert Spencer, Descriptive [114] Sociology of African Races, London, 1930, Preface, p. iii) thinks that differences of physique among Sudanic and Bantu Negroes are sufficiently accounted for by isolations and environmental differences. Torday denies the need for postulating an infusion of Hamitic blood, but his opinion is opposed to that which has found general acceptance.

The darker Ovimbundu with more facial hair may represent an infusion of Vachokue blood because there was warfare between the Ovimbundu and the Vachokue of eastern Angola with the result that some of the latter were taken as slaves. Types of the Ovimbundu are shown (Plates LII–LIV).

101 The Vasele, an Umbundu-speaking people of west-central Angola, 142 form a linguistic and cultural pocket because of their isolation in [304] rugged country. Their physique shows no pronounced differences from that of the Ovimbundu, but the methods of scarification, tooth mutilation, and personal ornament are in distinct contrast with those of the Ovimbundu. The Ovimbundu have only a V-shaped notch in the two upper central incisors, whereas the Vasele chip all their teeth to points (Plate LXXVI, Figs. 1, 2).

[302] The Luvando of southwest Angola resemble the Ovimbundu in general physique, though the great difference in hairdressing and personal ornament is likely to give a contrary impression (Plate LIX, Figs. 1, 2).

The Vaheneca are particularly well developed (Plate LXII, Figs. 1, 2). Not until Mongua is reached does one find a people who are distinctly different from the Ovimbundu in all respects. The Vakuanyama of Mongua are noticeably tall and slim, much taller and slimmer than the Ovimbundu, while their physiognomy is more refined (Plates LXIII; LXVIII, Fig. 2). The Vakuanyama are a pastoral tribe whereas the Ovimbundu are principally agricultural.

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

The picture of types gathered at Ngalangi (Plate LXXXIX, Fig. 3) shows, reading from left to right along the back row, then along the front row in the same direction: an Ocimbundu; an Ocivokue; a man of the Vangangella; an Uluchazi woman; a Lunda man; and two types of the Vangangella.

The M'Bunda man and woman photographed at Cangamba display characteristic deformation of the upper central incisors (Plate XCI, Figs. 1, 2). Photographs of a Mussurongo man and two women, taken about a hundred miles east of Malange, show no great difference from the Ovimbundu except in their shorter stature (Plates LXX, Figs. 1, 2; LXXI, Figs. 1, 2). The Bushman (Plate LXIX, Figs. 1, 2) shows a type found wandering in small bands in the south of Angola. These photographs were taken at Cassanga.

The dress and personal ornaments of the tribes dwelling to the south of the Ovimbundu (Plates LIX–LXVIII) are entirely different from the clothing and decorative styles observed in the areas occupied by the Ovimbundu. This statement is true with regard to bodily covering, ornaments, tooth mutilation, use of pigment, scarification, and hairdressing.

In respect of all these factors, males and females of the Ovimbundu have distinctive patterns which do not appear to have influenced, or to have been influenced by the styles around them.

In working southward from Elende I passed through typical Umbundu cultures until the vicinity of Kipungo was reached. At this place the change in physical appearance, ornaments, and hairdressing was remarkable both for its abruptness and distinctiveness. But the change from agricultural to pastoral pursuits is gradual.

A comparison of photographs indicates at once the truth of this statement, which can be further illustrated by a detailed description of the ornaments observed from Kipungo to Mongua.

By far the most important of these is the circular *omba* shell made from the basal part of a gastropod shell of the genus *Conus* Linn; and allied forms. These are highly prized, not because of any intrinsic worth, but on account of strong sentiment arising from their bequest, which is usually in the female line. I have, however, seen a few males of the Vakuanyama wearing these shells. For the old *omba* shells monetary offers equal to the earnings of a woman for a period of six months were made, but without success. One woman wavered somewhat, but finally decided that she dared not return to her home without her *omba* shells. From a Portuguese trader I bought, for a small sum, *omba* shells showing stages in manufacture.

114 are within the African continent (Stone Age Cultures of Kenya,
144 Cambridge, England, 1931): H. H. Johnston concludes that the place of origin of the African Negro is unknown. A. C. Haddon (The Wandering of Peoples, p. 54) surmises that "there is reason to believe that all the main races reached Africa from Asia." G. Sergi (The Mediterranean Race, pp. 41–42) regards the Hamites as a single human stock, but disagrees with a theory of Asiatic origin, and postulates the origin of Hamites in northeast Africa.

C. G. Seligman summarizes the views of Sergi and other writers respecting the origin of Hamites (Races of Africa, pp. 96–156). Among the eastern Hamites cranial characteristics, though variable, are generally convergent and are to be regarded as old variations of an original stock. Apart from Negro admixture the face of the Hamite is never prognathous. The nose is straight. The lips are often thick but never everted as in the Negro. The hair is often frizzly, but sometimes wavy or almost straight. The color of the skin varies; it may be yellowish, coppery red-brown, through every shade of brown to black, according to the amount of miscegenation that has taken place. Seligman states "that the Hamitic cradleland is generally agreed to be Asiatic, perhaps southern Arabia, or possibly an area farther east. Be this as it may, there is no doubt that the Hamites and Semites must be regarded as modifications of an original stock" (Some Aspects of the Hamitic Problem in the Anglo-Egyptian Sudan, *J.R.A.I.*, XLIII, pp. 593–705).

As a result of research in the north Arabian desert Henry Field states that the stony desert between Transjordania and the Euphrates River was probably well watered and fertile at an unknown period. The locality may have been a focus, first of concentration, then of dispersal. Archaeological evidence arising from a comparative study of stone implements from Arabia and east Africa, together with data of physical anthropology, and the basic unity of Semitic and Hamitic languages support a theory of Hamitic intrusion from Asia (H. Field, The Cradle of Homo Sapiens, *Amer. Jour. Arch.*, XXXVI, No. 4, pp. 426–430; The Antiquity of Man in Southwestern Asia, *Amer. Anth.*, XXXV, pp. 51–62).

144 Although the origin of Hamites and Negroes is obscure it has
142 been possible to give a summary of the chief physical traits of the former, and the same can be done for the latter. Typical Sudanic-speaking Negroes, who are sometimes referred to as "true Negroes," are to be seen in the Ibo and Ijaw tribes of southern Nigeria, and among the Kru of Liberia. The characteristics of the Negro are a

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

heavy torso, disproportionately long arms, a dark skin, prognathous jaws, broad nostrils, thick everted lips, and woolly hair. But usually a modification of these features occurs in Bantu-speaking Negroes. How did this modification of physique arise?

A. C. Haddon (Wandering of Peoples, p. 54) expresses a generally accepted view when he states that Bantu-speaking Negroes are a mixture of true Negroes with Hamites. Seligman (Races of Africa, p. 181) refers to an infusion of Hamitic blood which has differentiated the Bantu Negroes from true Negroes, and this is a generally accepted hypothesis. But Torday (H. Spencer, Descriptive Sociology of African Races, preface, p. iii) questions whether the physical and linguistic cleavage between Bantu-speaking and Sudanic-speaking Negroes is due to an admixture of Hamitic blood. He attributes the physical differences of the two great linguistic divisions of Negroes to disparity of environmental conditions. But at present no physical anthropologist could say to what extent climatic factors, nutrition, and other environmental conditions can be held responsible for the physical differences of Negroes.

The question of a mingling of Hamite and true Negro to produce a modified type of Negro is not the only difficulty. How does one account for aberrant Negroid types such as the Pygmies of the Ituri forest and the Bushmen? They have a phylogenetic relationship, but what is the racial affinity? Again, will change of environmental conditions account for the Pygmy and Bushman types? Or are we to form a hypothesis of origins by assuming establishment of new species by variation or mutation?

In the absence of certain knowledge science accepts a hypothesis which best explains the known facts. And in this matter of a modified Negro type speaking Bantu languages, the idea of a mingling of the blood of Negroes and Hamites best explains the gradation of physical types from west African, Sudanic-speaking Negroes, through various types of Bantu Negroes, to Hamites, as exemplified by the Somali, Beja, and Hadendoa.

The main characters of linguistic families of Africa are clearly defined by A. Werner (Language Families of Africa, pp. 20–23) who refers to the works of D. Westermann and C. Meinhof. The distinguishing features of Hamitic, Semitic, Bantu, Sudanic, and Bushman speech are known, yet the task of placing a particular language in its appropriate family is not always simple. The classification may depend on the particular facet of the language which is under examination. Hausa (Hamitic), is difficult to classify

3. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

ASSEMBLING OF TRAITS

The data which have been assembled in relation to the Ovimbundu, if considered in conjunction with the analysis of African cultures made in the foregoing chapter, lead to the following historical reconstruction.

When somatic traits of the Ovimbundu are considered it is clear that the general type is removed from that of true Negroes. Among the Ovimbundu are persons of a slender, brown-skinned type, with some refinement of lips and nasal width; while other persons possess the opposites of these features, but in no instance as intensely as do true Negroes. I accept the view of physical admixture of Hamites with true Negroes and believe that types like the Ovimbundu and the Vakuanyama have resulted from infusion of Hamitic blood which has modified Negro somatic traits in the way mentioned.

Linguistically the Ovimbundu have a pure form of Bantu speech. The Umbundu language is tonal, but there are few semantic words whose meaning depends on a high, middle, or low tone. Probably Umbundu should be classified with the southwestern Bantu languages, but further research may show that on structural grounds Umbundu has to be accorded an intermediate position between the southwestern and the central Bantu languages. Study of vocabulary definitely links Umbundu with the Ukuanyama language of the southwestern Bantu group, but conclusions based on comparison of vocabularies are hazardous because of the dissemination of Umbundu words by extensive caravan trade of the Ovimbundu. We may therefore be dealing with loan words and not with bifurcation from the same matrix.

When comparing the social pattern of the Ovimbundu with that of other African tribes the following elements of culture should be borne in mind.

(1) Traits associated with an archaic hunting culture.

(2) Factors typical of the culture of Negroes, both Bantu and Sudanic.

(3) Cultural traits from pastoral tribes of south and southwest Angola. These tribes speak Bantu languages but have somatic traits which are Hamitic, while their culture exhibits some main features of the Hamitic pastoral pattern.

Among the earliest elements of Umbundu culture would probably be the traits of hunting and food-gathering. The antiquity of hunting has been indicated by considering the wide distribution of appliances

Anthropology, Vol. XXI, Plate XXXV

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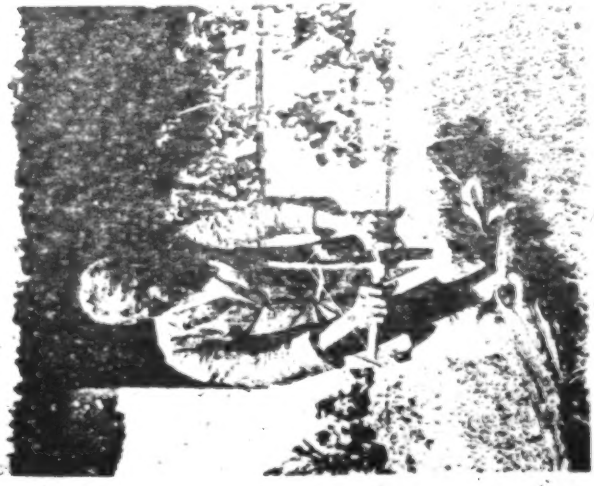

OVIMBUNDU

Fig. 1. Using drill, Bailundo. Fig. 2. Girl, Kiende

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[p.389]

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[P.404]

OVIMBUNDU WOMEN AND INFANTS, ELENDE

S. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

Field Museum of Natural History Anthropology, Vol. XXI, Plate LI

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OVIMBUNDU WOMEN AND CHILDREN, ELENDE

[p. 405]

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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OVIMBUNDU YOUTHS, ELENDE

[p.406]

3: Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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OVIMBUNDU MEN, ELENDE

[P. 407]

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[p.498]

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TYPES OF OVIMBUNDU, BIÂNDE

Fig. 1. Negro type, teeth mutilated in tribal manner. Fig. 2. Modified Negro type

B. Hambly E-5 (1929-1930) 1994 FP13 Mbundu FP13

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[p.412]

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PHYSICAL TYPES, SOUTHWEST ANGOLA

Fig. 1. Girls of Lovando tribe. Fig. 2. Woman of Gambos wearing ombo ornaments

3: Hambly E-5 (1929-1930) 1934 FP13-Mbundu FP13

3- Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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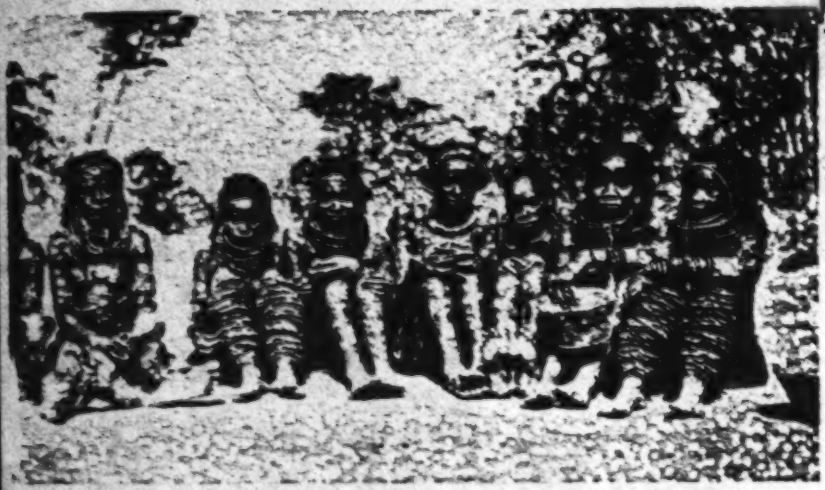

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FEMALE TYPES, SOUTHWEST ANGOLA

Fig. 1. Lwando girls near Kipuvo. Fig. 2. Body view, same types

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PEMALE TYPES, SOUTHWEST ANGOLA

Fig. 1. Girls of Vahumera tribe near Huila. Fig. 2. Woman of Huila

[p. 414]

J. Hamby E-S (1926-1930) 1934 FP13 Mounds FP13

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FEMALE TYPES, SOUTHWEST ANGOLA

Fig. 1. Woman of Gambos. Fig. 2. Woman of Humbe tribe, Mongua

[p.415]

FM13 Mitchell FM13 E-5 (1929-1939) 1936 M. Hrdlicka

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[p.416]

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VAHENECA GIRL AT HUILA

Fig. 1. Front view. Fig. 2. Back view

G. Hambly E-5 (1929-1930) 1934 FF13 Mbwela FF13

B. Hambly E-6 (1929-1930) 1934 FF13 Mbundu FF13

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VAKUANYAMA TYPES, MONGUA, SOUTH ANGOLA

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[Blind]

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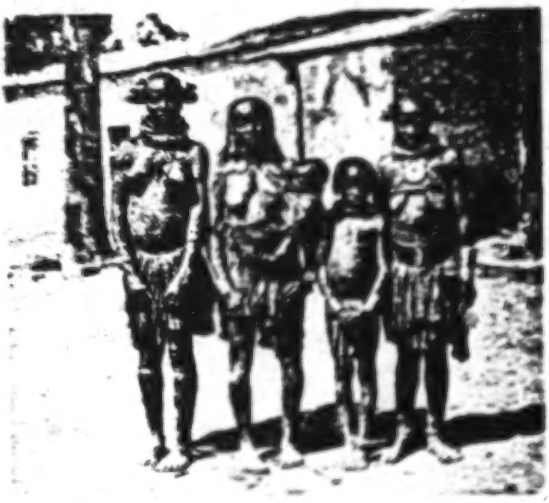
NATIVES OF HUILA, SOUTHWEST ANGOLA.

Fig. 1. Wearing forehead band and snake shell. Fig. 2. Wearing beaded collar and snake shell

J. Hamm); E-5 (1929-1937) 1934 FF13 Mbundu FF13

3: Hambly. E-5 (1929-1930) 1934 FP13 Mbundu FP13



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TRIBES OF SOUTH ANGOLA

Fig. 1. Valuimi, right and left; Ganguela woman and children, center. Fig. 2. Valumyenna man, with catapult, clubs, and bows, Mungos

[p.422]

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BUSHMAN, CASSANGA

Fig. 1. Front view. Fig. 2. Side view

[p.423]

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B. Hambly F-5 (1929-1930) 1934 FP13 Mbundu FP13

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[p.424]

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MUSSURONGO TYPES, MALANGE, NORTHWEST ANGOLA
Fig. 1. Girl. Fig. 2. Man

S. Hambly E-5 (1926-1930) 1934 FP13 Mbundu FP13

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MUSSURONGO WOMAN, NEAR MALANGE, NORTHWEST ANGOLA
Fig. 1. Front view. Fig. 2. Back view

[p.425]
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W. Hambly E-5 (1929-1930) 1934 FP13 Mbundu FP13

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FEMALE TYPES OF VASELE, WEST-CENTRAL ANGOLA

Fig. 1. Wearing nose-pin and cowrie-shell head-band. Fig. 2. Wearing beaded head-band. Note scarification of forehead and cheeks

[p.429]

E. Hambly E-5 (1929-1930) 1934 FM18 Ambaca FM19

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[P430]

S: Hambly E-5 (1925-1930) 1934 FF13-34bmnds FF13

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MEN OF VAHELE, WEST-CENTRAL ANGOLA

Fig. 1. Showing typical mutilation of teeth. Fig. 2. Displaying scarification on chest, said to cure pain

[PL 742]

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VACHIOKWE, BAFF ANGOLA

Fig. 1. Mwalikwanam, Cangamba, performing ceremony to make child return to village. Fig. 2. Man, Moxe Katchiundo

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B. Hambly F-5 (1929-1930) 1934 FF13-Dr/Dundo FF13

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VACHERIE, EAST ANGOLA

Fig. 1. Cupping operation, Nyango, Upland. Fig. 2. Group, Moxe Kalukundo

[p. 440]

Publication 344 (1939) 1956

[p. 441]

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VACHOKUE WOMEN, EAST ANGOLA

Fig. 1. Alikus, Cangamba. Fig. 2. Women at Ngongo, Ngalangi

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R. Hamilty E-6 (1889-1890) 1894 FF13 Mbundu FF13

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VILLAGES IN CENTRAL ANGOLA

Fig. 1. Bailundu village with communal granary, Ngalangi

Fig. 2. Bailundu village with palisade walls, near Bailundu

Fig. 3. Group showing varieties of coiffure at Ngalangi

[p. 443]

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EAST CENTRAL ANGOLA

Fig. 1. Women of Vikongolo, Ganguela. Phot. R. Baldus, Jacobson

[p. 444]

Sr. Hambly E-5 (1929-1930) 1934 FP13 Mbunda FP13

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TYPES OF BABUNDA, CANGAMBA, SHOWING MUTILATED TEETH
Fig. 1. Woman. Fig. 2. Man

[P. 443]

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4:Dorsey E-4, 5 (no date)1899 FP13 Mbundu FP13

THE OCIMBANDA, OR WITCH-DOCTOR OF THE OVIMBUNDU OF PORTUGUESE SOUTHWEST AFRICA.

In July of last year the Anthropological Department of the Field Columbian Museum secured an ethnological collection from the Ovimbundu of the Portuguese African province of Angola. The collection was made by Rev. T. W. Woodside, a missionary for seven years among the Ovimbundu, and, on account of its completeness and the full data which accompanied the objects, is of unusual importance and value. Perhaps of chief interest among the series of objects illustrating the various phases of native life in this region is the complete "medicine chest" of a witch-doctor. This I shall describe, making free use of the extensive notes furnished by Mr. Woodside, supplemented by several conversations during which the objects themselves were discussed, and much information furnished concerning the Ovimbundu in general. The collection under consideration was obtained from a single individual, and has seen long use.

The Ovimbundu are a southern division of an extensive group of people known as the Bundas, who, in turn, belong to the group of Bantu populations. They occupy the territory of the Bailundu and Bihe plateaus, from Bengualla to the Quanza River, a table-land 4000 to upwards of 6000 feet high, and in south latitude about twelve degrees. The Ovimbundu are described by Mr. Woodside as a dark-skinned people, varying from coffee-brown to quite black, with thick curly hair. They are entirely uncivilized, but are a peaceable, kindly people. Their food is chiefly vegetal, although they possess cattle, sheep, goats, pigs, and chickens. They practise polygamy, and the women prepare the food and do nearly all the field work. The men are famous as traders, and journey to the interior for rubber, wax, ivory, and slaves; the latter they secure by purchase from the country of the Lubas. The principal medium of exchange is a cheap cotton cloth which is obtained from white travellers.

Among the Ovimbundu, as in nearly all parts of Africa, the witch-doctor is an important personage. He is feared by all classes, and often has more influence and power than the chief himself. Whenever anything is lost or stolen, they apply to the witch-doctor to find out where the object is, or who is the thief. As no one is supposed to die a natural death, the doctor is called in to discover the witch who caused the death. To him they go for all kinds of charms to protect themselves against all evils, or to cast a spell on some one whom they wish to injure; to him they also go for help in